

# Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## The Christian Secretary

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### TERMS.

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For the Christian Secretary.

### The Silk Apron.

There is reason to fear that at the present day, the Bible doctrine of *self-denial*, to promote the interests of the Redeemer's kingdom, is very imperfectly understood. And though it may be admitted as an important and interesting trait in the Christian character, but few of the professed disciples of Christ seem desirous to excel in the practice of it.

If after supplying all their own wants, both real and imaginary; and making ample provision for the necessities and luxuries of life, a pittance remains; it may be apportioned among the various objects of Christian benevolence. But for a prudent Christian to give any considerable portion of the profits of his business, to aid in the spread of the gospel; or to deny himself or family in an article of *dress or equipage*, is of somewhat rare occurrence. And I have no doubt that many rich professors, when solicited to cast of their abundance into the treasury of the Lord, know how to sympathize with the young ruler, when he "went away sorrowful."

But amid all the worldliness and idolatry (see Col. iii. 5.) of the visible church, there are those who give evidence that they are Christ's, by the exhibition of this self-denying spirit. And though often found in the humbler walks of life; it may be well to hold up their example for others to imitate.

The following facts recently came to the knowledge of the writer:

"A pious female, in feeble health, whose pecuniary resources were very limited, (being dependent upon her own efforts for her support,) was known always to have something to give, when the claims of a perishing world were presented. Nor did she from her 'penury' cast into the Lord's treasury 'mere mites.' Her 'pieces' were somewhat larger than the pieces of some, whose means were comparatively ample. And her opportunities for contributions were frequent, as the agents of the different benevolent societies always called upon the family where she resided. One day, after one of the Lord's collectors had left the house, with the free-will offerings of the family, and hers among the rest, she remarked to a female friend, 'I have given away another silk apron,' and added, 'I have given away several.' Her friend requesting an explanation, she told her 'that she had been trying for some time to procure a silk apron, (an article which she had never possessed,) and had several times laid aside a few shillings from her scanty earnings, to purchase the materials, but it had so happened that before she had an opportunity to use it, the claims of some benevolent object had been presented, and having no other money to give, she had concluded to do without her apron, and give that.'"

Reader, are you a disciple of Christ? Have you ever denied yourself any article of *dress*, that you might give something to aid in sending the Gospel to the destitute? Have you done it repeatedly? Are you willing even to dispense with some useless ornament, in order to aid in sustaining some laboring, suffering missionary? Did you ever give anything to the cause of missions? Can you give any more? Remember the words of Christ, "If any man will be my disciple, let him deny himself, and take up his cross and follow me." S. B.

For the Christian Secretary.

### Testimonies against War.

FROM OUR REVOLUTIONARY PATRIOTS.

In some preceding numbers, we have heard such men as Franklin and Washington, Rush and Jefferson, denouncing war, and pleading in favor of Peace. I was equally surprised and delighted at the disclosure of their views; and I think such testimonies worthy of special regard from a community holding those men in profound veneration; nor can I refrain from communicating some of the reflections which the case has suggested to my mind.

I remember the character of these remonstrants against war; cool and self-possessed, remarkable for moderation and wisdom, deserving the highest degree of respect and confidence. They were neither bigots nor enthusiasts, neither dupes nor knaves; but patriots, statesmen, philosophers, inferior to none in any age or clime. They were the most eminent among the fathers of our republic; its glory and its pride; names that would survive even the ruin of our own glorious institutions, and go down to the latest generation as ornaments to human nature. Do the remonstrances of such men against war deserve no special regard from us?

Consider, also, the peculiar competency of these witnesses. They were not visionary, random declaimers. They spoke what they knew; they testified what their own eyes had seen, or their own ears heard; they stated only the results of their own ample and bitter experience. They had seen war, and knew what it is even in its best form. They had gone through the war of our Revolution—its fearful hazards, its agonizing anxieties, its ceaseless, thickly clustering evils. They had seen the whole land maddened with

its spirit, convulsed by its struggles, and covered with its vices, its crimes, and its woes. They had been in the cabinet and in the field; they had visited the city, and traversed the country; they had seen the origin, the progress, and the actual results of that war. Were not such men competent witnesses in the case?

Nor did the success of that struggle blind those sages to the evils of war, or render them jealous of efforts for its entire, perpetual abolition. Unlike some weak minds of the present day, they were not found quoting the Revolution as proof that the war-system is either right, or wise or necessary, and asking, as if the question were unanswerable, how we could have gained our own liberties without it, or whether we should now be safe without the continuance of this hydra-scourge for our protection. The recollection of that war only strengthened their abhorrence of the practice, and their desires for its utter extinction through the world.

Their views on this subject I cannot but regard as proof, alike of their good sense, their philanthropy and their patriotism. Yet in this respect how unlike multitudes in our day that plume themselves on a large share of these qualities! They, forsooth, have too much sense, too strong a regard for the safety of their country, for the welfare of the world to discard or denounce war! This demon, drunk with the blood of a hundred generations, and trampling under his own hoof, the liberties, the rights and the happiness of every age and clime, they would fain preserve as the friend, the guardian, the benefactor of our race! Let the nation be in danger; and the hot and heedless spirits that "cry havoc, and would let slip the dogs of war," are lauded to the skies as their country's champions; while the men of calm, cool, benevolent forecast, that counsel peace, and strive to guard our rights, and secure a redress of our wrongs, without wasting myriads of property, and shedding oceans of blood, are either denounced or suspected as enemies. Not so thought Rush or Jefferson, Franklin or Washington.

Were such men now on the stage, who can doubt what stand they would take on the subject of peace? Would they, like the pseudo-sages of the present day, wait to consult the people, and see which way the popular current was running, or likely to run, before determining their own course? Would they hesitate, and query, and object, and cavil about this, that and the other conceivable difficulties of the cause, and be sure to strike the final balance of their influence in favor of war, as indispensable in the present state of the world? Would they cling still to such a mass of abominations and evils rather than incur the hazards of reform? Would they fear to speak out their honest, unmitigated abhorrence of the custom? Would they be careful to accompany their condemnation of it with such reservations and exceptions, so many ifs and buts, as to throw their whole influence in its favor? No; such men would unquestionably stand forth, in a day like this, the staunch friends and supporters of peace.

One thought makes me blush for the church of Christ. Franklin and Jefferson are said to have no faith in the Bible as a revelation from God; and, if so, what a reflection on the followers of Christ, that they fall so far below those illustrious skeptics in their views of peace! A disbeliever of the gospel of peace, a better peacemaker than the Christian who professes to take that very gospel as his only or paramount rule of faith and practice! "Tell it not in Gath."

IRENICUS.

From the Boston Recorder.

### The Doubting Christian.

LOVEST THOU ME?

There is a class of Christians, who always speak in the most hesitating and doubtful manner of their own piety. They fully believe that "if any man love not the Lord Jesus Christ, he is and will be accursed;" and therefore they regard this as the great and turning point in their salvation. And yet when Christ asks them, as he did Peter, "Lovest thou me," they are never ready with an affirmative answer. We speak not now of the self-deceived and the careless, but of those who are *really* Christ's. They are in general sincere, watchful and prayerful, but still fearful. They wish above all things to know that they love the Saviour, but live without that assurance. This may result from various causes, and the reasons may be different in different cases. We shall be glad, by anything we may suggest in this or in future numbers, to help the sincere but weak believer to a better understanding of his case. If it is a duty to rebuke the careless, it is no less a duty to comfort the feeble-minded and the desponding; and we shall not feel responsible for any *perversion* which the hypocrite and the formalist may make of our remarks. We shall name some causes of doubting which are blame-worthy, and others which are not so. Of this each one will judge for himself.

We begin then by saying, that perplexity and discouragement often arise to the Christian, from a false estimate of his early religious experience. There is a class of feelings attending conversion, which are rather accidental than religious. They accompany the change, but are not necessary to it. Especially is this the case when conversion is preceded by powerful conviction, and distress bordering on despair. When such an one passes from death unto life, not only is his heart changed, but his *animal feelings* will be powerfully wrought upon. The suddenness of the transition, the relief experienced, the first beaming of light upon the soul, and the newness of things spiritual, will awaken a set of emotions often, which are merely incidental, and which cannot and need not be retained; emotions which may subside, while all that was truly gracious may remain and increase. It is as when the eyes of the blind man are opened on the natural world; the sudden and strange appearance of all things, will produce sensations which cannot be renewed afterwards by a sight of the same objects, for those sensations were not produced in the first instance

by simply seeing material things, but in part by the circumstance of their being seen for the first time. And it would be singular for such an one to quote those transient feelings as proof that he saw more clearly at first than ever afterwards, or to infer, that because a subsequent view of creation, when the eye had become accustomed to things visible, did not awaken the same sensations as the first sight, therefore the eyes had probably never been opened.

So when the eyes of the inner man are opened, and the glory of things spiritual is first brought to view, there will be a set of emotions, depending not on the perception of things revealed to faith, but on the circumstance of its being a first perception; and these emotions will sometimes rise very high, and be attended with great joy of a certain kind, but they will pass off with the circumstance which gave rise to them. And in their flight they often bear away with them the Christian's hope, and leave him in despair. He had mistaken those incidental feelings for religion itself, and because they are gone, he imagines he has no religion, or that he has greatly declined as to the degree of his piety. Now neither of these may be true; for as the peculiar sensations arising from a first view of natural objects, does not prove that view more just, or the vision clearer than at any subsequent period, so neither do the emotions attending a first perception of spiritual things indicate a higher degree of love and zeal, and a more enlarged view of things heavenly, than are subsequently possessed.

There is indeed such a thing as declension in religion, and it is a painfully common thing; but it is not indicated by a loss of the feelings alluded to, or by inability to recover them. They cannot be recovered, unless the Christian can go back to a state of impenitence, and be brought again to a first experience of religion. Is it not evident that a great deal of doubt and despondency result to Christians often, from not keeping in mind this distinction? They talk about declension when they have not declined; about leaving first love, when they have only left behind certain sensations, which from their nature could not be enduring; and about settling down into stupidity, when they have only settled down into that calm, peaceful and uniform state of mind, which naturally results from a more just and familiar acquaintance with the objects of faith.

Who ever heard that an infant a day old possessed the mature powers of a man? But the Christian is at first a mere infant as to spiritual attainments, though multitudes speak of themselves as having possessed at first such love, and joy, and enlarged spiritual views as they never afterwards experienced.—as though they were at their birth full grown Christians, and had verged towards infancy ever since. All this results, very often at least, from not distinguishing between that in the first experience which was holy, and that which was natural, and in its nature temporary. Would a certain class of Christians discriminate at this point, they would not be so much in despondency in after life, so slow to give praise to God for sustaining and sanctifying grace, nor so reluctant and timid in answering to the question of the Saviour, "Lovest thou me?"

### The Double-faced Disciple.

One face was on this wise. We saw him in the assembly of the saints, and he took his turn in the religious services of the place with unexceptionable propriety. His tongue was loose, and words flowed freely and pleasantly. In prayer there was a propriety, apparent sincerity, and seeming unctious; in exhortation and remark there was aptness to teach, and the power of solemn and well-directed appeal. No one could object to such a face as this, surely. It was a very pleasant face. The features were excellent.—There was neither spot nor wrinkle, nor any such thing. Truly a pleasant thing it was to look upon such a face. And were one to carry such a face as that through all the scenes of Christian life, many would rejoice and be glad in the light of it. And honored would the disciple now in question have been; yea, happy and eminently useful, had he never exhibited any other features than those seen in the place of conference and prayer.

But let us get a look at him under other circumstances. He has business elsewhere besides the place of prayer. But there is a very decided difference in the aspect of the disciple in different positions. Follow him into the family. He is not the man there he ought to be. He is sour, selfish, irritable, gives way to fretfulness and anger, often neglects that very duty of prayer which gives him so fair a face in the conference room. He is not the man he was when. If there was as much moral loveliness in the family circle as in the house of God, then there would be a most desirable consistency of character. If one face looked like the other, it would be pleasing to gaze upon them both. But he has two faces.

In business affairs, had he his sanctimony face upon him, how nobly might he sustain his Christian professions. But the business world about him have learned to see the difference. Men must watch him closely, or be overreached. He can grind the face of the poor. He can weary and worry his creditors with long delay, when it is in his power to satisfy every claim. He is amply rich and free in protestations and promises, but lean and poor in coming up to them.

There are quite too many disciples of this description. There may be found specimens, more or less striking, in almost every community.—Judah was of this description, and Simon Magus was another. And Ananias and his wife had two faces apiece. So even the apostles were tried in this way, as impostors are in our own days. And as the apostles did not spare double-faced disciples, but caused the sword of the Spirit to flash terribly before them, so ought Christian preachers now to do the same. Zion has suffered enough from such professed friends. The sooner the last of them has but one face, and that an honest gospel face, a face that shines in

the beauty of consistent holiness, and shines at all times and everywhere, the better.

We have but one exhortation to give a double-faced disciple. Let him look into that bright mirror, the glorious gospel. If he will do this seriously, frequently, and with desire for self-acquaintance, he shall be gratified. That mirror is faithful. There is no mistake about its representations. It will show up the case of the two-faced lookers therein perfectly. No one can use that glass long without ascertaining that honor, happiness, usefulness, and safety, all unite in calling on him to possess that religion which, shining in constant beauty in the world, is the only kind that will shine as the stars forever and ever.

PASCAL.

For the Christian Secretary.

### HOME MISSIONS.

Illinois.

From the Rev. Edwin C. Brown, Quincy, Feb. 1, 1844.

"The general state of religion in the church is very encouraging. Our younger members keep up a prayer meeting on Monday evening of each week with a good degree of interest, and God evidently owns it for good. One effect is their growth in grace to such a degree that many of them appear like experienced Christians.

"One of the recent converts was formerly a very prodigal young man, late of Philadelphia.—He was the last unconverted member of a very interesting family, and his wickedness was such as to leave his widowed mother, and brothers and sisters, very little hope of his ever turning to God. A few months ago, he came to this city under circumstances of painful interest. He was made the subject of special prayer by myself and the church, which, coming to his knowledge, led him to serious reflection. He observed the practical influence of religion in a new light, and saw the providence of God in casting his lot among Christians who would pray particularly for him. He was soon at the feet of Jesus, a heart broken penitent, and his walk has since indicated humility and faith.

"The church now consists of 110 members, the most of whom are active Christians, but only ten of them were connected with the church when I first came to the place.

"You will be pleased to hear that our meeting-house is completed. It is a neat, plain house, well adapted to its purpose. The pews are to be rented in a few days, to pay the cost of finishing the building, and the pastor's salary will be raised by subscription. But for the aid afforded us by the Home Mission Society, I do not see how the church could have got along and kept their meeting house, much less to have brought it to completion, under the favorable circumstances in which we now possess it. In a year or two longer, I trust, we shall be allowed the delightful privilege of aiding in the cause of Christian benevolence, according to our hearts' desire."

We cannot deny ourselves the privilege of inviting the attention of our friends to the above case as one of those instances which strikingly illustrate the importance of the Home Mission Society. The writer of the letter found the church in Quincy in an embarrassed and tried condition.—The members of the church were few and feeble; they were destitute of a pastor; their meeting-house was only so far advanced, as to be protected from the weather; and the expenses of its erection had involved them in a debt of serious magnitude, which prevented their increase, and caused divisions among themselves. The only prospect before them was the loss of the property, and the dissolution of the church. It was at this period the Home Mission Society extended its aid in the support of their pastor, and with the divine blessing, the above mentioned delightful consequences have followed. There are many other churches in flourishing villages at the West, that, if not in debt, are suffering many disadvantages, and might, with our aid and God's blessing, speedily become strong and useful. As our treasury is supplied they will be aided.

B. M. HILL, Cor. Sec.

From the Christian Watchman.

### Bishops against Bishops.

Dr. B. T. Onderdonk has put forth a document which will be regarded as of somewhat a novel character in this country. It commences thus, "To the Right Reverend, the Bishops of the Protestant Episcopal Church in the United States of America, their brother, the undersigned, the Bishop of New York, feels himself compelled by a sacred and imperative sense of duty to his office and his diocese, and to the Church and its Divine head, to communicate this, his solemn remonstrance, protest and demand." He then goes on to say, that three of their number have made "charges" and "insinuations," publicly, against him, in matters connected with an ordination (that of Mr. Carey,) in July last. These charges he describes as follows:

"The Bishop of Illinois has referred in a published pamphlet, to the aforesaid ordination, as a step towards bringing the most serious evils upon the church, soiling her doctrinal purity, changing essentially her character, blasting her prosperity, and ruining her institutions. The Bishop of Ohio has denounced it to his Convention, and to the world, as deserving the highest censure, and fraught with danger to the church, and grounds upon it a virtual threat not to receive clergymen into his diocese on letters of dismission from the undersigned, because of their being no security for the doctrinal soundness of the party dismissed. The Bishop of Vermont, besides himself censuring it at large, justifies the aforesaid acts of his brethren of Illinois and Ohio, on the ground of ancient allowance in the Catholic church of one Bishop's interference in the diocese of another, when the latter was in *heresy*, or otherwise bringing alarming evils upon the church. This, therefore, is the character attributed by him to the undersigned."

He then "soberly remonstrates and protests to

the Bishops of the American church, and through them to that church, against this procedure of his aforesaid brethren, the Bishops of Illinois, Vermont and Ohio, as unjust and unchristian," &c., adding the following demand:

"And, further, the undersigned hereby, in the name of God and of His Holy Church, demands of his said brethren, the Right Reverend Philander Chase, D. D., Bishop of Illinois, the Right Reverend John Henry Hopkins, D. D., Bishop of Vermont, and the Right Reverend Charles Pettit McIlvaine, D. D., Bishop of Ohio, that if they are honestly persuaded that the undersigned is justly liable to the charges that they have brought against him, they do, forthwith, agreeably to the Canon of the General Convention, entitled 'Of the Trial of Bishops,' present him for trial; that thus it may be fairly and canonically tested whether he is guilty, or whether they are mistaken accusers."

The public will, of course, soon have a specimen of the manner of conducting church discipline among the Bishops of the American church, and to compare or contrast the proceedings with the rules laid down by Christ and his true apostles.

### Man Controlled by God's Spirit.

There is a beautiful analogy in nature. On a bright day in summer, while the west wind breathes gently, you stand before a forest of maples, or you are attracted by a beautiful tree in the open field, that seems a dense clump of foliage. You cannot but notice how easily the wind moves it, how quietly, how gracefully, how lovingly, the whole body of it. It is simply because it is covered with foliage. The same wind rattling through its dry branches in winter, would scarce bend a bough, or only to break it. But now, softly whispering through ten thousand leaves, how gently the whole tree yields to the impression! So it is with the affections, the feelings. They are the foliage of our being, and God's own Spirit moves our mind, our will, by our affections. Hence the necessity of carefully cherishing and cultivating the affections, if we would be easily moved towards God, and susceptible of the gentle influences of His Spirit.—George B. Cheever.

A STANDING ARGUMENT.—A Mr. Rice, who is a Presbyterian minister of Kentucky, has discovered a new argument against immersion as baptism. He says that the Greek words in Acts xxii. 16, translated "Arise, and be baptized," should be translated "be baptized standing;" and says that "if Paul was not baptized standing up, the Greek language cannot express that idea." In a lecture in which he made considerable parade of Greek learning, he used the following language:

"The words *anastas baptisai* might have been translated *be baptized standing*. I appeal to Greek scholars present, to say whether this would not be a correct rendering of these words. If you were going to say in Greek *be baptized standing*, would not you say it just as Luke says—*anastas baptisai*? Could you say it correctly in any other way? Well, then, if Paul was baptized in a standing posture, I reckon he could not have been immersed."

It is some consolation to know that if this is a standing, it is not a knock-down argument.—Ch. Watchman.

SCOTCH THRIFT.—A young lady who is a zealous non-intoxicationist, and an active canvasser for bawbees and bodes in support of the Free Presbyterian church, called the other day upon a poor man in the Links of Kirkcaldy, to solicit his mite; and after in vain taxing her ingenuity to find out some means by which he might save a penny a week to be given to the sustenance of the minister, she asked, "Do you shave yourself?" "No, madam." "How much does your shaving cost?" "Two pence a week." "Could you not learn to shave yourself, and then save the two pence, that you might give it to the sustenance fund?" "Deed, I'm overwud to learn, but I'll tell you what I'll do, if your minister will come and shave me, I'll give him the tippence."

THE TEMPERANCE BOX THAT LOVED HIS MOTHER.—A little boy signed the temperance pledge in G—. His mother had signed years before, but his father had not. Said the little boy, "I shall never break the pledge till my mother does?" This he felt was setting his strongest seal to his promise. Who would not admire such a boy and such a mother? What influence have Christian mothers!

THE ART OF SHOPPING.—What's the price of this article? inquired a deaf old lady. "Seven shillings," said the draper. "Seventeen shillings!" she exclaimed. "I'll give you thirteen." "Seven shillings," replied the honest tradesman, "is the price of the article." "Oh! seven shillings?" the lady sharply rejoined: "I'll give you five."

PRINTERS.—The average age of printers is only 31 years, but they do quite as much good as some that live longer. Yeoman live to the age of 66, clergymen 55, fishermen 44, mariners 43, gentlemen 58, lawyers 53, physicians 57, laborers 51, butchers 62, traders 60, painters 42, powder-makers 25.—*Lowell Cour.*

The greatest and most enviable privilege which the rich enjoy over the poor is that which they use the least—the privilege of making them happy.

POLITICAL DUTIES.—Among the best people there are some, who through disgust with the violence of parties, withdraw themselves from all political action. Such I conceive, do wrong. God has placed them in relations, and imposed on them the duties of citizens, and they are no more authorized to shrink from these duties than from those of sons, husbands or fathers.—*Cham.*



## Contributions to the American Baptist Home Mission Society.

These have been \$2087 60 during the month of January. This is a good contribution, but who that realizes, in any proper measure, the importance of Home Missions, will admit that it is what it should be. Surely, if as Christians, we heed not the loud calls which come to us from heathen lands, we ought not to be unmoved by the moral desolations of our own land.—We give the remarks appended by Br. Hill, the Secretary, to the statement of uses.—*Bap. Record.*

It may be observed by our friends that the receipts into our treasury recently have been more liberal than for some time past. We thank God and take courage. We have passed through a month of gloom and darkness, and now we hope that brighter ones are before us, that the liberal feelings recently evinced will continue and that our treasury will be so constantly and effectually replenished, that the cry of the needy for the bread of life, may not come up into our ears in vain.

To show the necessity of continued effort on our behalf, we would state that there are now before us applications well recommended and deserving of favorable replies, for appropriations exceeding the amount of receipts reported above, and many others from important places are expected soon. But we shall have it in our power to make many a heart sing for joy if, through out the churches, the spirit exists which dictated the following

## CORRESPONDENCE.

## FROM A FEMALE FRIEND IN CONNECTICUT.

The enclosed sum is sent you in consequence of my having read the letter from Rev. Mr. Seely of Iowa, published in the papers. My heart enquired, Lord, what wilt thou have me to do? and I trust this small offering will be acceptable to Him and to you. Would that I could make it more.

## FROM A STEADFAST FRIEND IN MASSACHUSETTS.

"Knowing the destitute situation of our Western Valley and the little support our Home Mission Society receives even from those who profess that they are not their own—that what they have belongs to God, and they themselves are but his stewards—I have been thinking for some time that, as soon as my means would enable me, I would send something to help the cause; and I pray God that I may be always influenced by his command to send the gospel to every creature, rather than by what others do.

"I saw in the papers, a few weeks since, a communication from Rev. Wm. Taylor, and J. A. B. Stone, relative to the destitution of Michigan. I was formerly acquainted with Br. Taylor, and I wish the enclosed amount applied to the object for which they wrote, unless there are other demands on your Society of greater urgency."

The donation accompanying the above letter was a very liberal one, sufficient to sustain a missionary in the field alluded to for more than a year; and although there are other important demands on our treasury, without doubt it will be applied as designated. May God bless the generous donor. Who will give us the sum necessary, (300,) to send a missionary, as a companion to Rev. Mr. Fisher to Oregon.

## Central Africa.

During a tour which Mr. Wilson made up the river, more than seventy miles from the coast, he had a fine opportunity to observe the African character and manners, and to make himself and his object known to the several towns through which he passed. Everywhere he found reason to suppose the country was open for missionary labors. There appeared to be little jealousy among the inhabitants of the several towns, or between those near the seaboard and those further inland. When most remote from the coast, he fell in with what are called the Pangwe people, said to be natives of a country ten or twelve days' journey further inland. In their personal appearance, both men and women, they were altogether the finest race he had seen in Africa. Their country he represents as mountainous and healthful, and immensely populous. They have no taste for rum or tobacco; never participated in the slave trade, and manifest great abhorrence of it. Iron is found in their own land, and is wrought by them into all the implements they need. Of the trade conducted with vessels on the eastern coast, they are aware, and say they have seen articles of merchandise obtained from that source.—*Chr. Mes.*

**CRIME AND REVENGE.**—The Illinois Statesman has some very forcible remarks relative to the necessity of a law, making seduction a criminal offence; occasioned by the case of Gen. Barsley, who shot a young man through the heart on his refusing to marry the General's daughter, whom he had seduced. Cases of this kind are constantly occurring, in which parents and friends, rendered desperate by the inadequacy of the protection which the law affords against the heartless libertine, take the law into their own hands and inflict summary vengeance on the guilty. The attention of our Legislatures should be directed to this subject.—*Watchman.*

## REVIVALS.

## OWENSBOROUGH, Ky. Jan. 30, 1844.

ELDER BUCK.—A few weeks past, Elder Head, and the Rev. Mr. Bennet, a young preacher of the right stamp, set out for Troy, Ia. They tarried there for several days, preaching unto the people, Jesus; baptizing them in the name of the Father, Son and Holy Ghost; and then they departed for their homes in Kentucky. And at the close of the meeting 15 joined the church, and many left weeping and sorrowing, "his love to know." Elder Taylor lately visited the church at Walton's Creek, Ohio Co., and preached to the people the gospel of Christ; and some 40 or 50 believed in the Lord, 30 of whom were baptized in the good old way, 6 restored, and two joined by letter. The church seemed to be alive in all good works, and is marching on in confidence of a brighter and better day. A short time since Elder Allen baptized three at Bethel church, in Henderson county, and three at Fredonia, in Daviess county—the churches are in fine spirits and condition. Like good house-keepers always ready for business, prayer, preaching, &c. How happy our friendly citizens are to be permitted to read of the success of the gospel in the neighboring churches. Were I a laborer in the gospel field, and instrumental in bringing about so many happy revivals of religion, surely I could be instrumental in a great many other good things, at least obtain a few cash subscribers for the Banner and Pioneer. Yours truly, S. V. ROGERS.

## Revival in St. Louis.

The People's Organ of the 31st of Jan., says:—

"An unusual interest in the cause of religion has prevailed in our city for the last few weeks, which has produced, and still is producing the most happy results. The revival has been most manifest in the Methodist churches; but the Presbyterian and Baptist churches have all been blessed with its happy influences. Meetings are held alternately in the Fourth Street church and the Centenary church, and crowded audiences are in constant attendance. The services are of the greatest interest, and the spirit which prevails is one that cannot but promote the best good and the happiness of all who submit to its influence. We are unable to state the number who have joined the several churches; but it must be very large. Several persons were baptized by the Rev. Mr. Hinton on Sunday last."

## Christian Secretary.

HARTFORD, FEBRUARY 23, 1844.

## "Persecution."

We perceive in the "Advent Herald" of the 14th inst., a communication from William Miller, addressed to "the believers in Christ of all denominations." The purport of the article is an appeal to sympathy, in the form of inquiries as to why the "second advent" believers are persecuted by their Christian brethren. "We would ask, (says Mr. M.) in the name of our dear Master Jesus Christ, by all that is holy, by the fellowship of the saints, and the love of the truth, why cast you off as if we were heretics?" He then proceeds with quite a number of hypothetical inquiries, all designed to convey the impression that his brethren are really persecuted for professing to believe the Bible, and for looking for the appearing of their Lord! Towards the close of the article, he says, "If we are to be cut off for honestly believing in the exactness of prophetic time, then Scott, and Wesley, and the Newtons, and Medes, Gill, and others should all be excommunicated for the like of fence."

Now we have no disposition to be uncharitable; but in view of the real facts in the case, (at least many of the facts,) we could hardly suppress a smile at the tenor of this address. We consider Mr. M. himself (however mistaken in some of his views) an honest man, and, we trust, a Christian, but his letter certainly conveys a most essential misrepresentation, so far as we have had opportunity to judge from personal knowledge. To be sure, we cannot positively say that there have been no churches which have dealt harshly or unkindly with members, simply for believing in the speedy advent of Christ, or for holding Mr. Miller's views of the millennium, but we very much doubt it. At least, we know of no such instances.

We do know instances, however, where persons holding these opinions have to a great extent forsaken the fellowship of their respective churches, and neglected their covenant obligations, notwithstanding the earnest endeavors of their brethren to persuade them to remain and continue their walk in church fellowship, with the fullest liberty to retain their opinions. We have also heard these believers denouncing such ministers as opposed their views as "wolves in sheep's clothing," "false prophets," "crying peace, peace, when there is no peace," &c. &c. We have heard them, in accordance with the sentiment of published second advent dissertations, lectures and sermons, speaking of evangelical churches as "daughters of the Mother of Harlots," and exhorting all true believers to "come out of Babylon," with a variety of similar kind and charitable talk. And in such cases, where there seemed no hope of inducing the individuals to return to their duty, we are aware that the churches have felt constrained to withdraw from them the hand of fellowship. We think, moreover, that they did perfectly right, though we may be charged with persecution for saying so. That such a course as above alluded to, has been pursued, and that such language as above quoted has been employed quite freely, both in public papers and discourses, and in private conversation, is too well known to be contradicted; and so far as we know, it is for these or similar reasons, that "second adventists" have been excluded from Christian churches. We very much doubt, therefore, whether the action for persecution will lie in the premises.

We are acquainted with many believers in Mr. Miller's system whom we esteem and love as men and as Christian brethren. Many of them remain in church fellowship with their brethren, who, though differing in opinion, have no quarrel with them; and if all these believers would manifest the same good spirit, there would be little trouble, and no occasion to talk about "persecution." This is our answer to Mr. Miller's inquiries.

## Bishop Onderdonk's Remonstrance.

Ever since the ordination of Mr. Carey in July or August last, there appears to have existed in the minds of many of the clergy and laity, and some Bishops even, of the Protestant Episcopal Church, a dissatisfaction in regard to that proceeding; for which, whether right or wrong, Bishop Onderdonk is responsible. This dissatisfaction has manifested itself in various ways, through the public press—pamphlets—and in one instance at least, in the shape of a charge from the Bishop of a Diocese. The Bishop of New York has lately published what he terms "A Remonstrance, protest and demand," to the Right Reverend the Bishops of the Protestant Episcopal Church in the United States of America. In another part of this paper, will be found two or three extracts from this document, with some remarks on the same, by the editor of the Christian Watchman, the closing paragraph of which says:—"The public will of course soon have a specimen of the manner of conducting discipline among the Bishops of the American church." &c. We can discover no ground for a "trial" of Bishop Onderdonk, as the matter now stands. The Bishops of other Dioceses have preferred no charges against him, neither has he been formally accused. They have expressed their opinions freely upon the official act of Bishop Onderdonk, and there has been some severe animadversions upon it; just as a Bishop of another diocese has an undoubted right to do, when one of his neighboring bishops has been guilty of some improper transaction; and just as Bishop Onderdonk himself has done in the case of the Bishops of Vermont, Ohio, and Illinois. But neither of these Bishops, we presume, will feel bound to make a direct charge against Bishop Onderdonk for the purpose of bringing him to trial; neither do we believe they will retract their expressions of opinion in relation to the ordination of Mr. Carey. It might be for the peace and harmony of the Episcopal Church to

bring this matter directly before an ecclesiastical tribunal, and thus have the question fairly settled whether a man holding the theological opinions of Mr. Carey, has a right to ordination in the Protestant Episcopal Church, or not. Some one of the three Bishops against whom complaint is made by the Bishop of New York, may bring a charge against him on this ground; but in answer to the demand of Bishop O. we believe they will do nothing more than reply to it through the public press.

We perceive by the Episcopal papers that Bishop Onderdonk has also addressed a very lengthy "Pastoral Letter" to the clergy and people of his charge, in which his Remonstrance to the Bishops is incorporated. This "Pastoral Letter" has already been read in some of the churches, and is written in a style calculated to enlist the feelings of his people in favor of his official acts. The controversy in the Episcopal church is not yet terminated.

**MOURNING APPAREL.**—The fashionable custom of wearing mourning apparel out of respect for the dead, as it is sometimes asserted, has been, and still is, the source of many evils, and we therefore object to it, as altogether a useless practice. In the first place, we know of no good that arises from this fashion. The dead can receive no benefit from it, and we can imagine none that will accrue to the living, unless it be to foster pride on the part of the bereaved in their endeavors to display the most genteel suit of mourning for the season.

On the other hand, there are many evils connected with this custom. Many a poor family has been actually distressed in their circumstances, in order to keep up the foolish practice of wearing mourning. Others wear it to the extent of the fashion, for the ostensible purpose of mourning for some great aunt or uncle, but for the real purpose, no doubt, of pleasing the surviving relative, in the hope of inheriting the property which will be left to his, or her decess; which event they doubtless hope will take place soon, and to show their disinterested love for these relatives, they make a profuse display of "weeping mourning." The money which is paid for mourning by the rich, and those who are able to pay for it, would do a vast deal more good were it distributed in acts of charity. The poor frequently contract debts on such occasions which they are never afterwards able to pay. The fashion is also calculated to foster the pride of children, instead of teaching them the salutary lesson which the decess of a parent, brother or sister, should impart; their attention being immediately turned from the contemplation of death, to that of a new suit of clothing.

A correspondent of the Boston Recorder, in a brief communication to that paper, objects to this custom, and offers some very pungent reasons why it should be abolished: "At a time," says the writer, "when the heart is softened by sorrow; when the world looks dark and desolate, and seems to have lost all its charms, and consequently the mind, if ever, is prepared for serious impressions; at such a time, to have the attention wholly engrossed in the hurry and bustle of preparing articles of mourning, often occupying the hours of the Sabbath, and leaving no time for reflection," is reason enough to our minds for a refusal to follow a fashion for which no good reason can be offered for its continuance. Let the rich discontinue the custom, and instead of spending their money for mourning, distribute it among the poor, and the fashion will soon cease.

## The Examination at Suffield.

MR. EDITOR.—On Tuesday of this week I had the pleasure of being present at the Examination of the Institution at Suffield; and I can truly say, that I was well compensated for riding fifteen miles, on a cold frosty morning; the thermometer being at the time, several degrees below zero. The number of students in attendance has been unusually large for a winter term, amounting to nearly sixty; and the result showed that both scholars and teachers had done their duty. The performances of every class were of a high order, scarcely an individual showing himself deficient in the studies passed over. Marked attention has been paid to the elements of an English education, the proofs of which were peculiarly gratifying. The classes in Algebra, Geometry, Surveying, Astronomy and other higher branches, showed themselves to good effect,—and I hazard nothing in saying that their performances would not suffer by a comparison with similar exhibitions of the Freshman year in our best Colleges. My growing conviction is, that little is wanting in the department of instruction to make Suffield one of the best resorts for education in the country.

The rooms, and even the closets of the students bore the test of a thorough search made upon them by the Examining Committee, attended by a strong body guard of ladies and gentlemen from Suffield and the neighboring towns. For, be it known to the public, that this, by a recent arrangement, has become a regular part of the examination, and highly gratified were all to find that the students keep clean.

I observed with peculiar pleasure, several females among the number of scholars, and right glad am I that the doors of the Institution, by a vote of the Trustees, have been thrown open to both sexes. This is as it should be. Let both sexes mingle together in the paths of science and literature. Let their minds come in contact: the results will be beneficial to both. While perhaps there is not less strength and capacity in the male than in the female mind, true it is that there is more vivacity and sprightliness in the latter than the former,—and these qualities in their development cannot fail to stir up and bring out the dormant energies of the male.

Pleasing indications of an increasing interest in the affairs of the Institution, on the part of the citizens of Suffield, were also apparent. Many of the fathers, and mothers, and daughters of the town were present as visitors. It is an omen for good. May it continue.

Among others, I saw four Baptist ministers, from Mass. and not one from Connecticut, except Br. Ives, the pastor at Suffield,—and this is not the first time I have seen similar sights.

I must not forget to say that I saw and tasted an excellent dinner, served up under the direction of Mr. Hitchcock, the present faithful steward, to whose care and diligence not a little of the prosperity of the Institution is owing. Cabotville, Feb. 14, 1844. W.

**A NEW PAPER.**—We learn by a paragraph in the Christian Watchman that measures have been taken for the establishment of a weekly paper among the Cherokees. In a message of the Principal Chief of the Cherokee Nation, to the National Committee and Council convened by His Excellency, John Ross, he states that he has purchased a printing press, types, and all necessary apparatus for establishing a national weekly newspaper, which he proposes to deliver over to the nation at the original cost; in which event it will be necessary "that a law be passed to establish such press, prescribing the principles upon which the paper shall be conducted, the duties of the editor and others who may be employed in the business of the office, and excluding from its columns all scurrilous matter, whether of a personal or political character." This looks as though the Indians were not only able to take care of themselves, but also to set an example to some of their white brethren,

so far as the morality of the press is concerned. We have seen a paper published not a thousand miles from Hartford the editor of which would do well to take a hint from these Indians, and hereafter refrain from publishing scurrilous matter in his columns.

**TAKEN JUSTICE.**—Our readers may remember that we published, a number of weeks ago, two different (and apparently diverse) statements from the columns of the late "Universalist" paper, with reference to its financial condition, motives of its proprietor in merging it, &c. &c. Very shortly after this, an article in reply, from the pen of the former editor of the "Universalist," appeared in the "Trumpet" at Boston.

It was a most obvious piece of justice, for us to publish this article in the Secretary, and our purpose was formed accordingly, the moment it came to hand. But by some hocus or other, we never could lay our finger on it, just when it was needed; and, this week, we have found it again, when too late for insertion. It shall appear in our next.

## "The Children of Church."

Our New Haven correspondent, "C," is informed that the editor of the Religious Herald has not yet informed his readers "what relation a baptized child sustains to a Christian Church." An extract from a sermon, or something similar to it, did appear in the Herald shortly after the editor's call for light, but it amounted to nothing more than what has been said a thousand times before; the main question, "what is the relation which a baptized child sustains to a Christian Church?" being left as much in the mist as ever. The subject is an important one, and we assure our correspondent that we will furnish all the light upon it, that may reach us through the columns of the Herald.

## The Provisional Committee, &amp;c.

We make room for the following Circular for two or three reasons. In the first place it is due to our readers that they should be kept advised of the movements of any particular portion of the church, whether such proceedings are right or wrong; and in the next place we have nothing to conceal in matters relating to the kingdom of Christ. Truth never shuns the light. Another reason why the views of the church in relation to our missionary operations should be known is, that it is only about two months to the meeting of the Triennial Convention, and it is necessary that the delegates should meet with a full understanding of each others views and feelings upon this, the only question which can "disturb our peace." We may offer some remarks upon this subject hereafter, it will depend upon circumstances however.

## CIRCULAR.

DEAR BR. GRAVES.—At a meeting of the P. F. M. Committee on the 5th inst., the following letter was adopted as their Circular, and ordered to be published. It was also voted that the Christian Reflector, the Christian Watchman, New York Baptist Register, Baptist Advocate, and all other Baptist papers be requested to give it a place in their columns. H. K. GREEN.

## TO THE ANTI-SLAVERY BAPTISTS IN THE UNITED STATES.

BELOVED BRETHREN.—The "Provisional Committee" was appointed by the American Baptist Anti-Slavery Convention, at its annual meeting in 1842. The cause of its appointment differed somewhat in the minds of that Convention. By some of the brethren, the conduct of the acting Board and of its members at the last Triennial Convention at Baltimore, was regarded as having given to the Board a decidedly pro-slavery character, and their main ground of controversy was with the Board. But others, and a large share of that body, in addition to the offensive conduct of the Board, felt that all co-operation with slaveholders which directly or indirectly recognized them as proper members of the church of Christ, was wrong, and ought to cease. But the hope that better counsels would prevail with those who have the conducting of our missionary affairs, and that a return to an upright course of action on the part of Northern members, would occasion a separation of the evils complained of, and desirous of avoiding, if possible, a division among brethren at the North, a Provisional Committee, through whom the contributions of brethren would reach the heathen, without sanctioning oppression, was preferred to a permanent organization. At its appointment, the Committee was empowered to establish missions, &c., if deemed expedient. The Committee, however, with a desire that no permanent obstacle should be thrown in the way of a restoration of union, have deemed it advisable merely to open a correspondence with missionaries now in the field, and to tender to any of them who should prefer to receive their support through us as a channel, and from contributions unmingled with the price of blood. We have yet had returns from few of the missionaries, but you will have perceived that Mr. and Mrs. Wade have voluntarily become our beneficiaries, and for their support, mainly, and such others as sympathize with them and us, we have forwarded 1,500 dollars to him. The Committee have now something more than \$1,500 on hand, but have deemed it expedient to make no further investments until further developments of the course we are finally to pursue.

Since the first appointment of the Committee, some changes have occurred in our position. The Foreign Board, at its annual meeting at Albany in 1843, passed such a resolution as, in the judgment of many, to remove the official stain which the doings at Baltimore had fastened upon that body. This, though encouraging, however, did but change the controversy from the Board to the Convention, and as the Convention at its next meeting will have the power to remove the grievance, and as no direct effort had been made to bring the Convention to remove the evil, it was felt that such effort should be made, and such opportunity given them to assume such a position in relation to slavery as Christianity demands, before the final step of separation should be taken. With these views, the Provisional Committee was continued, to take care of the matters entrusted to its hands, until the meeting at Philadelphia in May next, when it is hoped that the definite course of action will be indicated, which it is our duty to pursue.

The special object of this circular is to ask your views in relation to the course to be pursued on that occasion. What shall be demanded of the Triennial Convention, in order that abolitionists may continue in connection with it? Our own decided impression is, that all connection with slaveholders, which implies fellowship with them, is incompatible with our fidelity to God and man. Such fellowship is surely indicated when they are elevated to the Board; nay, in all our co-operation with them in conducting the great religious enterprise of the denomination, we recognize them as brethren in good standing. Is this "to rebuke a brother, and not to suffer sin upon him?" or, is it "to become partakers of other men's sins?" It is in vain to say, "We do not regard the sitting with them in Convention as necessarily implying our fellowship with them," for we know that they so regard it; and we are therefore solemnly bound to break a deceptive silence, a silence which has been loudly saying "God speed" to our erring brethren,

Events which occurred at Baltimore, and previously, prove beyond all doubt, that Southern Baptists will not co-operate with those of the North, except on the ground of their being recognized as brethren in good standing!

There are three ways in which our feelings can be satisfied. Either, 1. By the slaveholders retiring from the Convention; or, 2. By a mutual separation and a division of funds and missionaries, allowing the South to take all those who may prefer their patronage; or, 3. By a change in the constitution of the Convention, which shall make freedom from the sin of oppression one of the essential qualifications for membership. To prevent the necessity of a solemn protest by abolitionists, and of their consequent union in a Northern missionary organization, one of these three results seems to us absolutely requisite. But our desire is to hear from you—from you all. Let isolated individuals speak, and let neighborhoods speak through meetings held for the purpose. Let free communications of opinion be addressed to our corresponding secretary, Rev. H. K. Green, Charlestown, Mass. Forget not to propose where and when our next convention shall meet. Brethren! it becomes us to arouse ourselves, and to act for God, for the slave, and for his blinded oppressor. Shall we not be "provoked to jealousy," when the wicked themselves are our exemplars? Alas, alas, that the kingdoms of this world, the followers of the false prophet, and the "mother of abominations," herself should be anathematizing and exterminating a monster of iniquity, which finds an asylum not only in this "free republic," but also in the bosom of evangelical churches, and even in their general convention composed of selected brethren and anointed bishops!

Alas, why should not "the uncircumcised triumph," and the scoffer exult, when he can point to immortal men down-trodden and imbruted by the professed disciples of Him who came from Heaven to proclaim the year of jubilee, to bid deliverance to the captive, to preach the gospel to the poor? God forbid that we should shrink from any exertion to deliver the religion of Jesus from the foul and false, but strange imputation which is now cast upon it, in both Christian and heathen lands. Dear brethren, a word to the wise is sufficient. The subject is before you. We entreat you, in the urgent language of Scripture, "Consider of it, take advice, and speak your minds."

S. G. SHIPLEY, Chairman P. F. M. Com.  
H. K. GREEN, Sec. pro tem.  
Boston, Feb. 5, 1844.

**MILLERISM.**—A correspondent of the Presbyterian paper published in Philadelphia, has written a communication to that paper to prove that the coming of Christ "will not probably take place for more than eleven hundred years hereafter." He knows just as much about the "time of the end," we presume, as Mr. Miller does, about he will not live, as Mr. M. probably will, to see the absurdity of his doctrine. This business of finding out when the world is coming to an end, is likely to prove an unprofitable one. People would be much better employed in mending their own ways, and doing good to others, than by striving to find out the precise time of an event which, it is plain from the contradictory conclusions at which we have arrived, God has nowhere revealed in the Bible.

## Acknowledgment.

"Tis my motto never to revenge an injury, or forget a favor. A donor may not publish his deeds of charity: let the receiver be under no obligation to conceal the kindness of his friends. God will blot out the sins, but not the charities of his people. The two miles invested in God's task eighteen hundred years ago, have been in circulation ever since, where the gospel has been preached: at what rate, or rate per cent, will be known at the day of reckoning.

The recent visit, and liberality of the friends in Canton, in their annual donation meeting at my house, was grateful to my feelings, and cheering to my heart. The value and variety of their PRESENTATIONS on the occasion, and the spirit of benevolence and Christian generosity, which enlivened and animated the group, was calculated to elicit despondency, and inspire confidence and cheerfulness. Nor did their entire bounty reach me on the day of visitation. Among other gifts since received, I would acknowledge the receipt of a BIBLE of ample size, and excellent exterior.

May God keep my friends from poverty, and me from ingratitude. GEORGE B. ATWELL.  
Canton, Jan. 29, 1844.

**POLITICAL PROFITS.**—Henry A. Wise of Virginia, who for some ten years past, has held a seat in Congress, has recently received an appointment as Minister to Rio de Janeiro, which appointment has been confirmed by the Senate, although he was rejected by the same body as Minister to France. Mr. Wise went in his resignation as a member of the House, one day last week, with a view, we suppose, of proceeding on his mission to Rio. A correspondent of the New York Journal of Commerce in announcing the resignation of Mr. Wise, concludes in this manner:

"He would have made a good Speaker of the House.—When called to the chair at some busy stages of the last two sessions, it was remarked, by every one, that he discharged his duties with wonderful facility, and rapidity, and kept every man exactly in the right track. He retires a very enfeebled health, with empty pockets, and, I am very sorry to say, an empty honor,—leaving no regrets, and followed by no acclamations—a vivid example of the emptiness of party pursuits. The evil he has done, may be remembered, and the good seems already and, too soon, to be forgotten."

## "The Triumph of the Gospel."

This is the title of a discourse lately preached by the Rev. E. Turner, pastor of the Baptist church in Granville, Ohio, and published at the request of the congregation. It is an exposition of Rev. 20: 1-9, and sets forth, in the author's clear and logical form of reasoning, the proof contained in that passage in favor of the coming triumph of the Redeemer's Kingdom. We may, at some future time, give some extracts to our readers, though we believe the leading views of the discourse were published in our paper some time since, while Br. T. was a pastor in our city.

While the whirlwind of fanaticism is sweeping over the land, and especially the West, we rejoice to think that there are some men there of sound scriptural views, who are prepared to stand unmoved in the moral realities of truth. We back the minds of men to the sober realities of truth. We back our dear brother God speed in his efforts to awaken among our brethren in Ohio, a just sense of their obligation to a perishing world; assuring him, also, of an interest in the prayers of those with whom he has formerly labored in the kingdom and patience of our Lord Jesus Christ.

**CHURCH DISCIPLINE.**—An Exposition of the Scripture Doctrine of Church Order and Government. By Rev. Wm. Walker, Homer, N. Y. Boston: Gould, Kendall and Lincoln. 1844.

This is an 18mo of 156 pages, devoted to the subject of Church Discipline. The work had its origin in an Essay which Mr. Walker read before the Cortland Baptist Association, entitled, "Outline of an Inquiry relative to the Constitution, Government, and Discipline of the Christian Churches" when it was resolved, "That in the opinion of the Conference, bro. Walker would render an important service to the cause of Christ, by writing more fully on this

subject of his Essay, particularly churches, and preparing it for publication. In compliance with this resolution, the work before us; and it is but just such a work as is needed by the churches, by defining the terms constitution, organization, and government, to point out the true principles of discipline; and in time there are so many cases of disciplinary errors that have swept the confident that it is only necessary to the public of the existence of the book, extensive circulation.—For sale by

**CHRISTIAN MOVING.** A Discourse of the Rev. Lucius B. Gould, of the Baptist Board of Foreign Missions, pastor of the Charles Street Church, Boston. Gould, Kendall & Lincoln. 1844. If we recollect right, we have all the history of this sermon from one of our friends, who has written it. It is worth ten times the price of the Rev. Dr. Bolles which it contains. Gordon Robins.

**THE CYPRUS WREATH.** A Book of who Mourn. Edited by Rev. F. A. A (wined wreath of grief). Praise soiled with tears, and Shining with joy.

This is a most beautiful and judicious and Poetry from the most popular with select passages from scripture, the mourner. When the hand of death has been laid upon a wife and husband, or a brother and sister, and the heavenly Comforter. It was written by the mind, while in a state like this, self a mourner, that Mr. Griswold Wreath. It is not necessary for us to design a book exactly adapted to the is designed, for the character and to too well known to admit of a contrite appearance of the book is being done up in Gould, Kendall & style. For sale by Belknap & Hamersley.

**REMARKS ON THE BOOK OF DANIEL.** Newton Theological Institution.

Of this work the Boston Recorder says: "If we say of this volume that, and perspicuous style,—in a spirit of highly commendable in the author, with a manliness of tone and an earnestness that characterize a powerful heart, we shall say only what we before us, who rises from its perusal than that the discussion is not more illustrations from history, with writer is obviously enriched.

"As to the outlines of the theory becomes those who have made the but one and a subordinate branch of others of more pressing concern, correctness. It must needs be correct, this class, and therefore are restrained, denying the truth of the explanation Book of Daniel." It must be acknowledged that our faith is greatly shaken in which, in common with most of our heretofore relied, and which form the latter's theories and of all the extravagances have accompanied them. STUART as new views of the design and purpose, and such as, we strongly obtain universal credence among the minded."

**NEW ENGLAND** not the Religion of examination of a Review of Bishop Charge to his Clergy, in the New York, 1844.

We have only time to say, at present with the above title, is to be found in S. Parsons, No. 6, Central Row. W.

**GAMBLING ON THE MISSISSIPPI.**—Telling on board the steamboats on the said to be on the wane. A few years of gamblers made these steamboats elled up and down the Mississippi for of defrauding the passengers. Care universal amusement on board every number who took this method of might generally be found some of the who infested the river. The editor Picaune says he recently made a when not a card was handled between St. Louis.

**THE DUEL.**—Young Cochrane, long state of insensibility, after he was instead of expiring instantly, as is another column. He was a mere boy of age. His antagonist is twenty years of age. We are glad to hear that measures the authorities of the city of Washington all the parties concerned, down to the severest penalties of the law should be of a duel, if the practice is ever

## Selected Sum

Horrible and fatal  
From our Special Correspondent  
WASHINGTON, FRIDAY

I regret to say that a fatal duel was near Saratoga, over on the Virginia were Mr. Julian May, of no profession, and Mr. Joseph Cochrane, brother of Clerk of the War office. They fought more the word "duel" was given, dead. They had quarrelled about duels at the Assembly Rooms; had been last night at a billiard room; played it ing, when they again quarrelled. Collier and coward. May went out—sought, and in four hours was dead, to be Messrs. Cole and Ash.—Tribune

**Floating Chapel for Seamen,** now by the munificence of our merchants in the moral and spiritual well Young Men's Missionary Society of tical church in this city, have completed beautiful Gothic Church, 70 feet by 30, covering two boats of 80 tons each, to form a wide foundation.—Mr. C. the enterprising architect and contractor the same to the Society, for the gratification of the friends of Seamen, to more convenient to visit it by the facil







## Poetry.

From the Baltimore American.

## Jerusalem.

Ancient cities! admiring of the nations!  
Rest of Jehovah! his chosen delight;  
Well may we mourn thee with sad lamentations,  
Fallen in greatness and faded thy light;  
And the rainbow of promise that gleamed on thy brow  
Is hid by the cloud that hangs over thee now!

Land of the Prophet! whose mystic revelations,  
Dimly enlightened all tribes but thine own,  
Thine are the records of wonderful dealings,  
Lost or unmarked by thy children alone;  
And strangers and aliens, whilst they are forlorn,  
Rejoice in the birthright to which they were born.

Land of the minstrel! sadly foreboding  
Woe after woe on thy children and thee;  
Yet link'd with joy and its sweetness corroding,  
Just as the blight worm is link'd to the tree.  
Yet the poet's pen now, when he touches thy lyre,  
Must wake at thine altar the spark of his fire.

Land of the Martyr, whose seed, sown in weakness,  
Is whitening the earth with a harvest of grace—  
Thine was the worship of gorgeousness with splendour,  
Trumpets and cymbals and anthems of praise;  
'Twas in thy wide cradle Messiah was laid,  
And in thee for the sins of the people was slain.

Where is the outcast that shored in thy glory?  
Where is the lost one so favored of thee?  
Driven from the temple, its stones lie unbuilded,  
Banished thy vineyards, they blossom no more!  
And the soil that enameled with verdure thy lawns,  
Now, he is an exile, bears briars and thorns.

Vainly the infidel plants on thy border  
Corn for his garner, or grapes for his cup,  
Dew from the Lord is withheld that must water,  
Blights are around thee, that wither it up;  
And the land in her Sabbath is waiting the day  
When the dew shall return and the desert look gay.

'Twas not for him, thou wast placed in the sunlight,  
Gilding thy temples and painting thy flowers,  
Lebanon's cedars have languished before him,  
Carmel and Sharon look sore in their bowers;  
And sower and reaper but labor in vain,  
And wealth may not purchase that splendor again.

Sadly the wanderer mourns thee, in absence,  
Walking or sleeping, his home is in thee;  
Feeds on the water and bread of affliction,  
A proverb, reproach and a by-word he is;  
Poor child, and the stranger that looks on thee now,  
Reads the price of his sin, in the brand on thy brow.

Weary of wandering and worn with oppression,  
Own'd of no country, and favor'd by few!  
Who shows thee kindness to lighten thine exile?  
Or yields to thy sorrow the sympathy due?  
In the hour of affliction, mankind is his foe,  
And no brother hast thou but the brother in woe!

Who could but weep to behold thee degraded?  
Beautiful for station, the joy of the earth!  
If I forget thee in my exultation,  
Yea if I hold thee not chief in my mirth—  
Then may my right hand her cunning forget,  
And my tongue in the silence of sorrow be set!

Lift up thine eyes to this burden'd horizon,  
Child of the promises, what dost thou see?  
Bright golden streaks grow wider and brighter,  
Break through the darkness and gleam upon thee!  
And the shaking of nations, in nature's last groan,  
Is paving the way for thy King to his throne!

He comes! oh Jerusalem! wake from thy slumbers,  
And shake off the dust that encumbers thy strength!  
The dust of defilement long years have rolled on thee,  
The day of redemption dawns on thee at length.  
Thy temple shall rise from its ruins more bright,  
And the nations around thee shall walk in thy light.

He comes! Oh thou daughter of mourning and sadness,  
Awake, and put on thee thy bridal array!  
He comes to restore thee to glory and gladness—  
Rejoice in the message He brings thee to-day;  
In a moment of wrath thou wert hidden from me,  
But with love everlasting I loved thee!"

## Miscellaneous.

From the Christian Reflector.

## Singing in the Primitive Church.

A work of great interest and erudition is now in press, on the character and history of the primitive church, the author of which is the Rev. Lyman Coleman, of Andover. It has been our privilege to examine some of the proof sheets, and we are persuaded that the adaptation of the work to the present state of the public mind, excited by discussions and controversies upon bishops, successions etc., will secure to it general attention, while the large amount of valuable information contained in it, will make it a rare and a standard work. The twelfth chapter is upon the Psalms of the Primitive Church, in which is considered—

1. The argument for Christian psalmody as a part of religious worship.
2. The modes of singing in the Ancient church.
3. The changes in the psalmody of the church.

Satisfactory evidence is afforded by the testimony of the fathers, here collated, of the existence of a Christian hymn-book from the beginning. We are permitted to copy a few extracts from these proof sheets, and we avail ourselves of the privilege with peculiar pleasure, for we have seldom read anything more interesting than are many of these statements. The following paragraph, describing the great theme of the primitive hymns, the character of a preserved specimen, and the circumstances of their use, we commend to the reader's attention.

"Christ, the only-begotten of the Father, is the burden of these primitive songs and hymns.—Here he is set forth doctrinally, as the incarnate Word of God, as God and man. In his mediatorial character, he employed the songs of these apostolical and primitive saints. This sacred theme inspired the earliest anthems of the Christian church; and, as it has ever been the subject of her sweetest melodies and loftiest strains, so doubtless, will it continue to be, until the last of her ransomed sons shall end the songs of the redeemed on earth, and awake his harp to nobler, sweeter strains in heaven.

"One ancient hymn of the primitive church appears to have come down to us entire, from that distant period. It is found, indeed, in the Psalms of Clement of Alexandria, a work bearing date some hundred and fifty years from the time of the apostles; but it is ascribed to another, and assigned to an earlier origin. It is wanting in some of the manuscripts of Clement. It contains figurative language and forms of expression which were familiar to the church at an earlier date; and, for various reasons, is regarded by Münster and Bell, as a venerable relic of the early church, which has escaped the ravages of time, and remains a solitary remnant of Christian psalmody of that early age. However this may be, it is certainly very ancient, and the earliest that remains to us from the psalmody of the church.—It is a hymn to Christ, and, though regarded merely as a poetical production, it has little claim to consideration, it shows what was the strain of their devotions. We see in it the heart of primitive piety laboring to give utterance to its emotions of wonder, love and gratitude, in view of the offices and character of the great Redeemer. It is not found in the later collects of the church, because, as is supposed, in its measure and antiphonal structure, it was thought to resemble, somewhat, the songs which were used in pagan worship.

"The songs of the primitive Christians were not restricted to their public devotions. In their social circles, and around their domestic altars, they worshipped God in the sacred song; and in their daily occupation, were wont to relieve their toil and refresh their spirits, by renewing their favorite songs of Zion. Persecuted and afflicted as they often were—in solitary cells of the prison, in the more dismal abodes of the mines to which they were doomed, or as wandering exiles in foreign countries,—still they forgot not to sing the Lord's song in the strange lands to which they were driven.

"In their songs of Zion, both old and young, men and women, bore a part. Their psalmody was the joint act of the whole assembly in unison. Such is the testimony of Hilary, A. D. 355, the author of the first hymn book, who represents the people as actually praying and singing together. Ambrose remarks, that the injunction of the apostle, forbidding women to speak in public, relates not to singing, for this is delightful in every age, and suited to every sex. The authority of Chrysostom is also the same effect. 'It was the ancient custom, as it still is with us, for all to come together, and unitedly to join in singing. The young and the old, rich and poor, male and female, bond and free, all join in one song.' All worldly distinctions here cease, and the whole congregation form one general chorus.

"This interesting part of their religious worship was conducted in the same simplicity which characterized all their proceedings. All unitedly sang their familiar psalms and hymns, and each was invited, at pleasure, and according to his ability, to lead their devotions in a sacred song indited by himself. Such, evidently, was the custom in the Corinthian church. Such was still the custom in the age of Tertullian, to which reference has already been made. Augustine also refers to the same usage, and ascribes the talent which they manifested in this extemporaneous psalmody to divine inspiration.

"Such, so far as we are informed, was the psalmody of the early church. It consisted in part of the psalms of David, and in part of hymns composed for the purpose, and expressive of love and praise to God and to Christ. Few in number, and sung in rude and simple airs, they yet had wonderful power over these primitive saints.—The sacred song inspired their devotions both in the public and private worship of God. At their family board it quickened their gratitude to God, who gave them their daily bread. It enlivened their domestic and social intercourse; it relieved the weariness of their daily labor; it cheered them in solitude, comforted them in affliction, and supported them under persecution. 'Go where you will,' says Jerome, 'the ploughman in his plough sings his joyful hallelujahs, the busy mower regales himself with his psalms, and the vine-dresser is singing one of the songs of David.—Such are our songs—our love songs, as they are called—the solace of the shepherd in his solitude, and of the husbandman in his toil.' Fearless of reproach, of persecution, and of death, they continued, in the face of their enemies, to sing their sacred songs in the streets and market places, and at the martyr's stake. Eusebius declares himself an eye-witness to the fact, that under their persecution in Thebais, they continued to their latest breath to sing psalms and hymns, and thanksgivings to the God of heaven. And the same is related of many others of the early martyrs. We are informed by Chrysostom, that it was an ancient custom to sing the 140th psalm every evening, and that these Christians continued through life the constant singing of this psalm. The song of Zion was a sacred fountain, which, like the living waters of a desert, sustained in this barren wilderness, the growth and vigor of primitive piety, and overspread with perpetual verdure the vineyard of the Lord. On this point, the sentiments of Herder are peculiarly interesting, and no one can speak with more authority respecting the psalmody of the ancient church. Speaking of the earliest hymns of the Latin church, after remarking that they exhibit little poetic talent or classic taste, he adds, 'But who can deny their influence and power over the soul? These sacred hymns, of many hundred years' standing, and yet at every repetition still new and unimpaired in interest—what a blessing have they been to poor human nature! They go with the solitary into his cell, and attend the afflicted in distress, in want, and to the grave. While singing these, one forgets his toil, and his fainting, sorrowful spirit soars in heavenly joys to another world.—Back to earth he comes to labor, to toil, to suffer in silence, and to conquer. How rich the boon, how great the power of these hymns.' He proceeds to say, that here is an efficacy and power which lighter songs, which philosophy itself can never have; a power which is not ascribable to anything new or striking in sentiment, or powerful in expression. And then raises the question, 'Whence then have they this mighty power?—What is it that so moves us?' To which he replies, 'simplicity and truth.' Such is the simple power of truth wrought into the soul by the hallowed devotions of the sanctuary."

## The Oxford Tractarian School.

## CONTINUED.

It probably will not be doing injustice to the generality of the disciples of this School, (though they do not conceal that there are some differences,) if we further state, that their sentiments on the subject of the Sacraments are pretty generally represented by those of Dr. Pusey and Mr. Newman. The former contends that not only is the dread mysterious change called "regeneration," effected in every case of baptism rightly administered; but that there is no certain hope of the pardon of sin until committed after it; and that he who has once so sinned, must live in

perpetual and trembling doubt of his final safety. If so, one would think, that as Scripture assuredly has no express command on the subject, these men would be disposed to postpone the right of baptism to a late period; instead of administering it to those who as yet have no sins to repent of, and leaving them to sin (as they assuredly must) with the knowledge that the only plenary antidote was providently wasted before they were permitted to have a voice in the matter. One cannot wonder, that if this doctrine be true, thousands in the much admired Church of the age of Chrysostom and Ambrose, should have thrifly put off the performance of this wonder-working rite to the very last extremity. Only think of the system. A child is baptized when a few days old; he commits a mortal sin when he is (say) sixteen years of age; he lives to ninety; and with the New Testament and its numberless promises in his hand, he is to spend nearly eighty years in perplexity and anguish, and die in doubt at last, though truly penitent, devout, and consistent; because somebody applied the baptismal water before he had any voice in the proceeding! But further, as all have committed sin after baptism, all are in the same predicament, and can entertain but a trembling hope of heaven! Can Christian men and women believe this hideous system to belong to the Gospel?

The difficulties of this subject have constrained Dr. Pusey to make the convenient Romish distinction between *venial* and *mortal* sins: although in the case of those who have committed "mortal" sin after baptism, he has not been able to hit upon a method half so sure and satisfactory as the "penances" and "indulgences" of Rome. In fact, Dr. Pusey does not see his way clear to any remedy. The doubt and the anguish are part of "the bitterness of the ancient medicine."

Again, with their peculiar views of the exclusive prerogatives of the episcopally-ordained Priest, they deny the validity of all baptism but their own; and in defiance of the law of their own Church, and of decency, charity and common sense, often refuse to inter an infant who has not passed under their own patent process of regeneration. The consequence is, that they throw doubt (and many of them do not scruple to avow it) on the final state of the myriads of unbaptized infants. Whether they are, as some of the Fathers believed, neither happy nor miserable—consigned to a state of joyless apathy, or condemned to eternal suffering—we are all, it seems, in the dark. We may hope the best, but that is all the comfort that can be given us. To a Christian contemplating this world of sorrow, it has ever been one of the most delightful sources of consolation, that the decree which involved even infancy in the sentence of death, has converted a great part of the primal curse into a blessing, and has peopled heaven with myriads of immortal, who after one brief pang of unremembered sorrow, have laid down forever the burdens of humanity. It has been the dear belief of the Christian mother, that the provisions of the great spiritual economy are extended to the infant whom she brought forth in sorrow, and whom she committed to the dust with a sorrow still deeper; that he will assuredly welcome her at the gates of Paradise, arrayed in celestial beauty, and radiant with a cherub's smile. But all these gloriously sustaining hopes must be overcast in order to keep the mystical power of "regeneration" exclusively in the hands of the Episcopal Clergy. All charity, all decency, all humanity, as well as common sense, are to be outraged, rather than the power of conferring some inconceivable "nonentity" should be abandoned.

As to the Eucharist; if the doctrine of the Oxford School, especially according to the latest "development" be anything less mysterious or more intelligible than the Romish doctrine of Transubstantiation, we confess we cannot perceive it. That there is some great ineffable change wrought by the formulas of consecration, we are expressly told, but what is not explained.

On the alleged mysterious efficacy attending the administration of the Sacraments at the hand of the privileged priesthood, (what their personal character is, it appears, little matters,) similar observations may be made as upon the mysterious "gift" handed down in ordination from hand to hand. What is it? Is it anything which can be distinguished from a nonentity,—seeing that it is not cognizable by sense, consciousness, or experience? Take baptismal regeneration, for example. What is imparted—what effected? If any change be produced, it surely ought to be stupendous, in order to justify the application of such a term; and it surely ought to be moral, for moral excellence is the design of the whole institute. Yet we look in vain for any such effects, or rather for any effects at all. Millions of the infants thus annually regenerated, present in all respects just the same qualities—physical and moral—with those who have not been subjected to the process. Visibly do they grow up, neither wiser nor holier, nor better than the less fortunate infant who has been subjected to the unavailing baptism of the Presbyterian minister, or to no baptism at all. Here an amazing spiritual revolution, to describe which metaphor and hyperbole are exhausted, is supposed to be effected, which yet leaves absolutely no traces behind it—whether physical or moral. Nothing less than Omnipotence is introduced to effect that, of which, when effected, we have not the slightest evidence that it has been effected!

Such mysteries as these, if received at all, must be received just in the same manner, and for similar reasons, with the doctrine of Transubstantiation; and we cannot wonder that those who have no scruple in receiving the one, should adopt views indefinitely near the other. In both cases we are called upon to believe that a stupendous change has, in millions of instances, been effected without any evidence that there has been any, or rather with all the evidence that our nature is susceptible of, that there has been none. In Transubstantiation, we are commanded to believe that a great physical change has been wrought, of which both consciousness and experience give us just as little.

But as was said of apostolical succession, so we may say of the "sacramental doctrine" connected with it, that no mere arguments can be more conclusive against it, than that it shocks the whole spirit of the Christian institute.

3. But perhaps this consciousness is more strongly felt in relation to the views held by this

School respecting the Church, than in relation to any other subject. According to these men, the Church of Christ is visible and one; and as the Church can exist only where "the gospel is truly preached, and its ordinances are duly administered," while these are exclusively and inseparably connected with an episcopally-ordained clergy; they deny the name and privileges of the Church to every community in which such a ministry is not to be found, and as freely concede them wherever it is. Apparently, scarcely any pravity of doctrine, any flagitiousness of practice, is sufficient to annul this title where these channels of preternatural grace are found—no purity of doctrine, no blamelessness of conduct, can justify its application to a community in which they are not found. But as this Church is also one, it might be supposed an insuperable objection that the Romish, Greek, and English churches—which are acknowledged to be "branches" of the true Church, but which all exist in a state of professed separation from one another, nay, which have reciprocally anathematized one another—must be proved to be one. One would imagine that unity in any community, must imply unity of government and jurisdiction; intercommunion of its members, or at the very least, perfectly friendly relations between its several "branches." And so Mr. Gladstone seems at first to admit; but he afterwards discovers, when it is convenient to discover it, that union in the Church by no means requires, as one of its essential conditions, "the consciousness (?) and actual or possible communion of the persons united."

It would sadly perplex any ordinary understanding to comprehend how communities can be one, which are not only hostile, but mutually excommunicate. If unity may still be preserved in such a case, it would really seem that there might be devised some reasonable way in which Episcopalians and Presbyterians might be regarded as one. An unsophisticated mind would imagine, that if unity is not impossible amongst those who respectively acknowledge the Thirty-nine Articles and the Tridentine Decrees, it should be not altogether impossible for those who acknowledge the Thirty-nine Articles and the Confession of faith, to find one Church large enough to hold both. But such a man would only show his ignorance of theology. The terms of communion must be wide enough to embrace the whole churches of Greece and Rome, for they have the apostolical succession; but not a single Lutheran or Presbyterian community, for they have it not.

Hence the fraternal yearnings of our Anglicans towards the Greek and Romish churches. Hence the language recently quoted, "that it is evident at first sight that there is much grace and many high gifts" in each of these communions—hence the declaration, equally arrogant and insulting, cited in the preceding note from the Oxford Tract—hence the lamentations over the Reformation as an untoward event, and all but "a fearful judgment"—hence their eagerness to show, though at the peril of exposing their own Church to the charge of having been guilty of a detestable schism, that the differences between England and Rome are far from being so momentous as those between Anglicans and other Protestants—hence it is that we see them stretching themselves half over the gulf which separates them from Popery, to the infinite hazard of toppling into it, for the purpose of touching only the tips of the fingers of their new friends and allies. But it will not do; as long as the separation itself is continued, their arguments will all be futile. Either that separation was justifiable or not; if it was, then are the churches of Rome and England two communities, not one—and Rome heretical; if not, still they are two communities, and not one—and that of England schismatical. If the latter be the fact, let those who maintain these views act like men of sense and honor—return to the bosom of the Romish Church, and not only subscribe, but carry out, the following declaration of the Editors of the "Ecclesiastical Almanac" for the present year: "It is by the constant action of this principle, as upon our theological opinions so upon our RITUAL and CEREMONIAL, and indeed upon every branch of our religious life, that we may hope to prepare ourselves for that union for which we sigh, and which we are so far privileged as to be permitted to hope for, and even to begin to look forward to. For this who would not pray and labor as for an end, before which all other objects of desire sink into infinite insignificance? For these poor pages, at least, the motto has long been chosen, and must be year by year repeated. God grant it may ever be its sole aim to HASTEN THAT UNION, and RENDER OURSELVES WORTHY OF ENTERING INTO IT."

Meantime, it is not wonderful that those who are astute enough to discover that the Romish, Greek, and English churches all form constituent parts of *One Visible Church*, merely in virtue of holding apostolical succession and kindred Church principles, should not recoil at the bigotry of unchurching all the reformed churches of the continent—the Church of Scotland, and the communities of dissenting Protestants! But here again, the Oxford men are but carrying out their views consistently, however absurdly. The Bishop of London, indeed, naturally shocked at the uncharitableness of the above views, has, in his "Three Sermons on the Church," entered his protest against them. We only regret that he has protested on principles which, whatever respect we may feel for his charity, leave us little room to congratulate him either on his consistency or his logic. It is hopeless to contend against the Oxford men on the principles which his Lordship has laid down. He does not escape from one of the real difficulties in which the hypothesis of Church principles involves him, and is, in effect equally uncharitable. For how does this Prelate argue? He affirms that *ordinarily*, Episcopacy, and an episcopally-ordained ministry, are essential to the constitution of a true Church; but hesitation at the thought of consigning all the foreign Reformed churches to "the unconvinced mercies of God," as no part of the true Church of Christ, he frames for them a special exception on the ground that their individual members have no choice, (there being no Episcopal Church to which they can join themselves;) while he consigns the dissenting communities at home to the said "unconvinced mercies," or to no mercies at all, (as the case may be, because it is their duty to join the Church of England. How can they do so, if they conscientiously believe they ought not; and whether his Lordship, in saying they can and

ought, be not constituting himself a judge of conscience, it may be wise in him to consider. But let that pass. It is plain, that on his Lordship's principles the foreign Reformed churches are to be true churches; for though it is true that individuals are members of those churches may not have had an opportunity of availing themselves of the inestimable advantages of "apostolical succession;" the churches themselves, (of which, and of which alone, his Lordship is professedly speaking,) considered as entire communities have had the opportunity any time within the last three centuries. They are therefore, as communities, no true churches, however charitably his Lordship may be supposed "to hope" respecting individual members. But we will further try his Lordship's test by an additional instance, which he has done wisely to keep out of sight, although it lay at his very door. We ask, "Is the Church of Scotland a true Church?" If his Lordship answers in the affirmative, it must be for some reason; it cannot be because she embraces Episcopacy, for she repudiates it; it cannot be because she could not have effected reunion with the Episcopal Church, had Episcopacy offered, but thrust upon her, and has, doubtless, deeply sinned in wilfully rejecting it. It can then only be on the ground of her being established. But then a totally different criterion of a true Church is at once admitted; will his Lordship affirm that every Church established is a true Church? If, on the other hand, he says that the Scottish Church is not a true Church, then, for aught we can see, he is just as well as the whole length of his censured, but more consistent, brethren of Oxford. We will submit another case to his Lordship, still nearer home. Let us cross the Irish Channel. In the Romish Church there a true Church, and entitled to the allegiance of the people?—if not, it appears that it is possible that the criterion of an Episcopal ministry may fail; if it be, then it is at least as much entitled to a rightful obedience as the Anglican Church. If his Lordship says, No, because it is not established, he again introduces a criterion of a true Church inconsistent with his theory. Such are the inconsistencies in which this Prelate is involved. We thank him for his charity; but we cannot be content to handwrite ourselves to palpable absurdities and inconsistencies, even in order to be charitable; and one only regret that he did not "find out a more excellent way" of rebuking that bigotry at which he was usually shocked, and which we once more say, stronger argument against the errors of the Oxford School than any, or all besides. God forbid that we should deny the member of any community—Episcopalian, Presbyterian, or Independent, who holds the essential doctrines of Christianity, and is manifestly animated by its spirit—to be a member of the true Church! We feel that when we dare not deny to be a "Christian," we dare not deny to be a member of Christ's Church. We feel that the saying of Robert Hall commands itself at once to common sense, to the highest reason, and to the noblest instincts of our moral nature—"he who is good enough for Christ, is good enough for me."

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